No. III. Vol. I.

THE HERALD OF *Life and Immortality.*

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BOSTON, JULY, 1819.

The World in Miniature.

MEN disagree among themselves more as to what respects themselves, than any other subject. Not that the subject is so difficult to understand; but because men are more inclined to conform to *custom*, than to inquire after *truth* and embrace it.

It is almost universally acknowledged, that men are made of one blood; that all are the children of Adam, and the "offspring of God," and that "there is no difference between the Jew and the Greek." It is generally agreed, that man is composed of the four elements; FIRE,—WATER,—EARTH,—and AIR, and that these elements are free to all, and that from them all receive a supply, as their needs require.

It is generally acknowledged that a woollen garment is most suitable for a cold season, and a linen, for a warm climate. In the value and love of money, all are agreed; it is the first thing that a child learns, and what an old man seldom forgets. In a place of sale, all distinction of age, nation, complexion, language, religion, politics, and fashion, is done away, and every purchaser

says, the article is too dear, and the seller declares his property is set too low, considering the real value of it.

All, (excepting a solitary few) consider one God over all, and good to them; though not so to others; at least as it respects the best, and most durable part of his goodness. There are certain important things in which all nations agree, and go by the name of "The law of nations;" that all are considered as bound to obey. These things are facts, and no one can reasonably dispute the truth of these declarations.

Notwithstanding all this, we see a very great difference among different nations, and even among the people of one nation, who have the same language, who have the same professed *rule of faith*, and the same *government;* and we are led to ask what makes all this difference, which is found, even among the best men, and public teachers.

This difference must have its origin in the power of *custom*, and not from a designed wrong—among such, as are in other respects, good men, and good citizens. This must be the real cause of so great a difference among the same order of beings. Men do not generally ask, "What is truth?" but, "What is the custom?" Each wonder at the religious conduct of others; and are told, "this is our custom; so we were brought up, and it seems the most natural;" for "use is second nature;" one nature too much. The idolater, through *custom*, bows to an image of gold, silver, brass, wood or stone; and thinks himself right. The Egyptian adores the crocodile, bows to a leek, and an onion, or pays homage to a goose. Some, through *custom*, bow to a serpent, worship Moloch, or fall before Dagon. The Persians, through the power of *custom*, worship the rising sun as their God, others the moon or stars, whom they bless as their kind and bountiful benefactors, on whose goodness they daily depend.

The savages, through custom, adore the Good Spirit, shake their gourd-shell of corn, and at every corner cry, "Praise 'y my God," or worship the devil to prevent receiving injury from him.

The zealous Jew professes a belief in the God of Abraham, but concludes all other nations excluded from a share with him in his goodness, and the blessings of their Messiah ; the Mahometan curses all who do not adore his God, honor his prophet, and submit to the Alcoran, and declares that eternal misery will be the lot of all such infidels.

That part of the world, which professes a belief in what is called the christian religion, is small, compared to the idolatrous nations, Mahometans and Jews. These, through the power of *custom*, are too much at variance with each other, considering their profession. A Catholic, through *custom*, attends to things, which to others appear ridiculous and wrong. Those who do not conform, are considered heretics and must be damned. The Episcopalian, through *custom*, reads prayers, perhaps several centuries old, which he thinks are as pleasing to God as to himself. The determined Presbyterian, considers the doctrine of Calvin, or the Essays of Knox, as the will of heaven, because he has been so taught, and this he loves, as some love tobacco, through *custom*. The Arminian, through *custom* thinks all events suspended ; or that God determines no faster than man determines ; and that after man has done all he *will* do, then God determines his everlasting state of happiness or misery.

The Baptist, through *custom*, thinks only such as are by them immersed in water, can belong to Christ's church, and that all others, however right in other things, must be shut from the communion ; so that he shall not shew forth his Lord's death. The Methodist, zealous for his discipline through *custom*, thinks it a perfect rule, though altered once in four years, by men, who say who shall preach with them, and how long he shall stay. In a public meeting, it is confusion for more than one to speak ; in a private meeting, all must speak, or be considered as falling away. If at certain times, many speak at once, it is considered the power of God, at other times disturbing the assembly.

The plain Quaker, through *custom*, goes to another extreme. His hat, coat, &c. must be cut as in the days

of George Fox, and *thee* and *thou* must be pronounced, and though it is common to find them great talkers, yet in their assemblies, through *custom*, they sit in silence for hours, days, months, and years.

All these things are called religion; and whoever becomes a member of the above parties, is called a professor of religion, or a religious man, of such an order. It is this kind of religion which separates very friends, and makes contention, where otherwise men would have lived in peace. If a man from a good understanding of the Scriptures, stands unconnected from any of these parties, he is called a man of no religion, an infidel, or some such hard, unpopular name.

These things have laid a foundation for hatred, strife, misrepresentation, persecution, and a spirit of slander, which is diffused through all ranks of people from the highest to the lowest; nor will this ever cease, until men are willing to acknowledge, that God is good to all, and that his tender mercies are over all his works.

Notwithstanding all these things, men are agreed in much greater, and more important things than those which separate them. Is any sect disowned, because they say there is no *God*, *Saviour*, *Spirit*, *Scriptures*, or life beyond life? No, for all acknowledge these important things, and profess to contend earnestly for them. This is the main point, "*We forbad him because he followed not us.*"

Were all preachers determined upon an union among themselves and the people, it might as certainly take place, as that in the States, which were once separated, but are now united, and have become "MANY IN ONE." Had not the principle of righteousness been brought to light, acknowledged, and adopted, the States could not have been united. It was agreed upon that "all men were born free and equal," that there were certain unalienable principles, which belonged in common to all men. On this was founded a government for all, and received by all. A government for the good of all within its circle. Much opposition was raised against it, by such as were unwilling to rank with all; but the voice of the people prevailed above the voice of such as wish-

ed to be higher than the place where they belonged—"among the people."

The same opposition is made to that truth which declares that all are of one blood, all the offspring of God, all the objects of his love. and who are designed in the end for eternal salvation, through him who is the "Saviour of the world." This is what all good men pray for, what they would have done if their power could accomplish what they desire; and what God will do in answer to their prayer, and to accomplish his own will, "who will have all men saved and come to the knowledge of the truth."

Why is there such a difference among religious people?

THIS is an important question, and merits a rational, and candid answer. The word *religion* at this day, in our country, signifies every thing which people receive, and call doctrine, grace, good works, zeal, joy, pleasure, spirit, revelation, conversion, hope, love, peace, our order, our church, orthodoxy, election, free-will, liberty, a change of heart, renouncing the world, separating from others, sentencing others as heretics, with the spirit of party, pride, silence, dull formality, enthusiasm, sectaries, crying aloud, talking all together, screaming, falling down, rolling upon the floor, swooning, fainting, seeing and conversing with angels, creeping round the meeting-house on the hands and knees, kissing each other, rolling like an hoop, becoming pilgrims, professing to be exclusive Christians, conforming to certain variable rules, or professing to take the scriptures as the only rule, and yet acting out the spirit of party, &c. &c. &c. All these things can be proved as bearing the name of *religion* in this country, at the present time.

In the days of the apostles, RELIGION stands thus described, James i. 27: "Pure religion and undefiled before God and the Father is this; to visit the fatherless and the widows in their affliction, and to keep himself

unspotted from the world." This text answers the question. A man may attend to all the above named things, and be destitute of what is recorded by James; and he may have the religion described here, without running into any of those extremes which make such confusion in the world.

The cause of this difference, difficulty, envy, strife, confusion, and every evil work, under the name of religion, in my view of the subject, arises from the idea individuals have of making others over again, after God has made them according to his own mind; or the strong desire men have of making *proselytes*. That which Christ said to the Scribes and Pharisees, may now be said with propriety of multitudes of professors of religion in our day. Matth. xxiii. 15, "Woe unto you, Scribes and Pharisees, for ye compass sea and land to *make* one proselyte, and when he is *made*, ye *make* him two-fold more the child of hell than yourselves." This appears to me a correct description of those who are at present engaged in what they call "*Foreign missions.*" The great design appears to be to make proselytes to their own sect or party. Will a *Methodist* labor to convert the heathen to the *Baptists?* Will a *Baptist* compass sea and land to convert, or proselyte to the *Methodists?* Will either of them take this *long compass* to convert to the *Moravians* or *Presbyterians?* Or will the *Moravians* endeavor to convert the heathen to the *Presbyterians, Methodists or Baptists?* They surely will not. We frequently see around us, times of revivals, as they are called, and many attend to what is preached. They profess to be converted to God, and appear happy. Sometimes in one town there are *Baptists* and *Congregationalists*, or *Methodists*. For a short time they go on in peace; but this is soon over. *Immersion* or *sprinkling* children for baptism is brought up, or the Methodist class paper and discipline is introduced. Here the wind and tide is ahead. Disputes begin; some are *immersed*, some are *sprinkled*, some wade into the water ancle deep, and are *sprinkled*, or *dipped forward*, or have water poured upon them. Here they part. The ministers fight each other; preach repentance, hell

and eternal misery; warn them to flee from the wrath to come; but not from the wrath already come among the ministers, and which is fast coming among the people They become shy of each other; and a peaceable neighborhood, soon becomes a place of strife and contention. All this I have seen; this all goes for *religion*, and a glorious reformation. However good it is in the beginning, it often ends in the spirit of making *proselytes*, or converting the young and old to their doctrines, practice, and spirit, and making them two-fold worse than those who spake perverse things to draw away disciples.

The only way I know of to remove this difficulty is, to begin at the foundation; which is the real state of man in his origin, as the creature of God, and his offspring. It is acknowledged by all, that men are the creatures which God has made, and we must own, that he has made all to his own mind, if we allow that his *riches*, *power*, and *wisdom* are sufficient to make them so as to be well pleased with them when made.

As to the first man and woman, (Adam and Eve) all agree that they were made in God's image, with his likeness. "God has made man upright, but they have sought out many inventions." All others from the days of Adam, till now, have been made as well as they were, for all have descended from them. Paul says, "As is the earthy, such are they also that are earthy." Christ says of little children, "Of such is the kingdom of heaven, and it is not the will of your heavenly Father, that one of these little ones should perish." Notwithstanding all this, men have sought out many inventions concerning themselves. They have invented "*original sin*," the "*covenant of grace*," in which a few are *included*, and from which many are excluded. The doctrine of *partiality*, is another of their inventions. We are told that God loves some and hates others, though all were created for his pleasure. That millions of infants are lost, or in a state of endless misery, suffering for Adam's sin, which is inflicted on them: with many things more, of the same nature.

As the scriptures call on men to repent, turn to God, and say men must be converted, born again, have a new heart, pass from death to life; and that no one can know the Son, but he to whom the Father will reveal him; that men are born, not of blood, the will of the flesh, nor the will of man, but of God, they justly conclude, as men have all sinned, and become guilty, a very great change must take place, before they can be saved, and made happy. All this is true; but what this truth is, all are not agreed. What one calls regeneration, or being born again, another calls ignorance, superstition, folly, and the high road to endless misery. When this one states his ideas of the subject, the other calls it *enthusiasm*, and downright nonsense; and prays God that he may never know it, and is told, he will be damned, if he does not know it, though none but God can teach him, and whether he will or not is a matter of uncertainty.

The *Catholics* think that all true sons of the church are heirs of heaven. The *Episcopalians* say that baptism is regeneration, and that by it, children are made members of Christ, and heirs of the kingdom. The Baptists hold that a person must be, what they call "under conviction," or concern of mind for a while; then have a sudden change, in a moment; this they call regeneration. The Christians hold the same. The Calvin Baptists hold, that when they are born again, they are always sure of heaven; and though they may fall foully, yet they cannot fall finally. The Free-will Baptists, Methodists, and some of the Christians hold that a man may have all this change, and be finally lost, or be eternally miserable. With all this variety of opinions respecting one thing, and that of so much importance, it is not at all strange that they should all agree about the thing, and yet differ in their descriptions of it; and in their tempers of mind toward those who profess to be sharers in the thing which they believe qualifies them for another and better world.

That all have sinned, is plain from the Scriptures. That men have become unreconciled to God is certain; and it is as certain that Christ is appointed to take away

the sin of the world, and make an end of sin. It is also certain from the Scriptures, that God was in Christ, reconciling the world unto himself, not imputing their trespasses. We are told, that Christ is to reconcile all things to himself, whether they be things in heaven or earth, and that this reconciliation will present all men holy, unblameable, and unreprovable in his sight. 2 Cor. v. 19. Col. i. 20, 21. We are certain that the "restitution of all things," must take place, which will bring every man to the enjoyment of God and each other; this will bring them all into one body in Christ their head. Eph. i. 11.

The first thing towards this, is *knowledge* of God, which comes from God. John xvii. 3. This teaching is the same as being born again, or renewed. 1 John iv. 7. "And every one that loveth, is born of God, and KNOWETH God." Col. iii. 10, "And have put on the new man, which is renewed in KNOWLEDGE after the image of him who created him." The whole of this is, "*an understanding of God's righteousness revealed to men; a delight in that righteousness; reconciliation to it; obedience to its requirements, and an expectation of what it has promised all men*" in the dispensation of the fulness of times. Whoever has all this, is "born of God," and knows the truth as it is in Jesus. According to the opinion of certain sectarians, none experience this; but such as have had certain operations, which they call conversion. That this is a mistake, is certain from the following. If none have the *knowledge* and love of God, but such as have felt certain exercises, which but few ever know; then these must be better husbands, wives, children, parents, masters, servants, citizens, rulers, &c. than those that are not thus born again. Daily observation contradicts this, as thousands who do not profess religion, (as it is called) exceed these professors in their kindness and good will to others. The few or many who love God, their neighbors, and their enemies, or who fear God and work righteousness, are such as are accepted with him in every nation, and people of this description are numerous in all nations. There are millions who do not profess to know what is

called experimental religion ; who are God's ministers, a terror to evil doers, and a praise to such as do well ; and prevent that confusion which certainly would take place, if all professors of religion could rule, instead of magistrates who are just, ruling in the fear of God.

We often see those who profess a great change by the Spirit of God, changed again to the same state they were in before, or to the spirit of party, which is often attended with bad consequences, as they are equally worldly as others, or more so, and free in dealing damnation on all not of their creed. They praise themselves and condemn the just ones, saying, "*God, I thank thee, I am not as other men.*"

All men are made of the best things God ever made ; the four elements. They are all made with his image and likeness. They are all his offspring, and the objects of his love and care. There has nothing taken place among men, but what the Creator knew would take place before he made them. He has made *certain* provision for them, to deliver them from all the difficulties they can plunge themselves into, and from all that can befall them in consequence of their being mortal, or imperfect. "He hath concluded all in unbelief, that he might have mercy upon all."

When all men acknowledge these facts, they will return to God, submit to Christ, be reconciled to each other, and prove that pure religion is not quarrelling with and despising each other, but that it consists in helping each other, and in keeping clear of such worldly *spots*, as has for ages proved that as the heavens are higher than the earth, so are God's ways above our ways, and his thoughts above our thoughts. "*Consider what I say, and the Lord give thee understanding in all things.*"

"*It is Pleasing Doctrine.*"

THIS is an objection often brought against those who preach, and believe that God will in the end save all men from sin and death. This declaration is not gen-

erally true ; for there are but few among the many who are pleased with it. The men who raise this up as an argument against its truth ; prove that it is not generally pleasing. They are so displeased, that they represent it as the doctrine of devils ; as a lie preached by the serpent. They call it untempered mortar ; pillows to all armholes ; licentious doctrine ; and calculated to overthrow all religion. These men are so displeased, that they represent the men who preach it, as the worst of all ; as Satan's ministers ; false prophets ; wolves in sheep's clothing, deceivers, who are come in the last days, to deceive, if possible, the very elect, &c.

The doctrine which proclaims the final, and eternal deliverance of all men from all evil, is a doctrine, pleasing in a certain sense, and in a certain good sense.

1. It is pleasing to God ; who declares he has no pleasure in the death of him that dieth, and of course, it is his pleasure to give them life again, as he has said, "I wound, and I heal, I kill, and I make alive, I the Lord do all this." God's pleasure is his *will*. He does not WILL that any should perish ; and he WILL have all men to be saved, and come to the knowledge of the truth. Our Creator has proved that he is pleased with this doctrine ; for he sent not his Son into the world, to condemn the world, but that the world through him might be saved. Christ said, "I am not sent to Judge the world, but to save the world." John says, "We have seen, and do testify, that the Father sent the Son, to be the Saviour of the world." On this account, God said, "This is my beloved Son in whom I am well *pleased*." Surely, God our Creator and Father, is pleased with this "NEW DOCTRINE."

2. Christ is pleased with this Doctrine ; for he declared he did "not come to destroy men's lives, but to save them." This is proved, from all he said and did, on earth, and by all he has done since, and by what he will do, untill he gathers in one all things in heaven and earth, when "all nations shall call him blessed." For the joy set before him, Christ endured the cross, despising the shame ; because he knew that in conse-

quence of his sufferings, "all the ends of the world should remember and turn to the Lord, and all the nations of the world worship before him." This was pleasing to him; because his Father promised him the heathen for his inheritance, and the utmost parts of the earth for his possession." It was pleasing to him, to know, that "he should see his seed, prolong his days, and that the PLEASURE of the Lord should prosper in his hands."

3. This Doctrine is pleasing to the angels. What the Angel Gabriel said to Mary, proves that he believed the Doctrine, and was pleased with it. Luke i. 31, 32, 33. "Behold thou shalt——bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Had one of the Jews or Gentiles been left out, Gabriel would have been displeased. The angel sent to the Shepherds, (which doubtless was Gabriel) included all men in his tidings, which was *pleasing* to him, and the heavenly hosts. This is proved from what he *said*, and they *sung*. Luke ii. 9, 10, 13. "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly hosts, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

When the salvation of every creature, through the Lamb, was made known, the angels, with men, manifested their *pleasure*, at an event so glorious to men. Rev. v. 11. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." And every creature in heaven, earth, sea, under the earth, and all in

them, said the same, being greatly *pleased.* This was so *pleasing* to the four beasts, that they uttered their loud Amen, and worshipped God, who had thus saved his creatures, an act so *pleasing* to angels, and good for man.

4. This Doctrine was *pleasing* to the *Patriarchs* and prophets. Abraham was certainly pleased, when told, that in his "*Seed*, ALL nations should be blessed." Christ said, (referring to this prophecy) "Your father Abraham rejoiced to see my day, and he saw it; and was glad." Jacob surely was *pleased*, in knowing that unto Shiloh should the gathering of the people be. Isaiah was so pleased, in knowing that God would make a feast to all people, take away the veil and face of covering spread over all people, swallow up death in victory, and wipe away tears from all faces, that he called on all the Gentiles, and all lands to rejoice in him, to whom the Gentiles should seek, and find glorious rest. "Again he saith, rejoice ye Gentiles with his people; and again, praise the Lord ALL ye Gentiles; and laud him all ye people." Surely this must be *pleasing* Doctrine, or all the Gentiles, and all people would not be called upon to rejoice! When Paul told the Gentiles that God had given Christ for a light to the Gentiles, and to be his salvation to the ends of the earth, it is said, "Then were the Gentiles glad, and glorified the word of the Lord;" which proves, that Paul preached "*pleasing doctrine*," when he preached the certain salvation of all men.

5. The Apostles were constantly *pleased* with this Doctrine, which teaches, that where sin abounded, grace did much more abound. Paul's preaching was a joyful work. He says, "So that I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God." Had Paul believed that the greater part of all men would be in a state of misery, which could never end, could he have preached the doctrine with joy? Surely no. Those who preach such doctrine wear a gloom on their countenance, in proportion as they realize their gloomy doctrine true. The apostles knew.

that Christ would reconcile all to himself, take away the sin of the world, destroy death, and him that had the power of it, and deliver them, who through fear of it were all their life-time sbbject to bondage, and that mortality should be swallowed up of life, so that there should be no more pain, death, nor crying; this made the Gospel a pleasing theme, in all conditions of his life.

6. This Doctrine is in its nature *pleasing* to all good men. When good men see one sinner saved from sin, they are plea ed; and they are more pleased to see a thousand turned to God, and upon the same principle, they must be more pleased to see the whole reconciled, and brought into a state of love to each other and everlasting favor with God and all men. Many say, 'If I believed it true, I should be the most happy being on earth.' True, because it is the best that man can conceive. This is what all good men pray for; that all may be saved, and God will answer their prayer.

7. To the guilty, polluted, wretched, condemned and peaceless sinner, who views himself undone, and unable to help himself, it must be pleasing to hear that "Christ came not to call the righteous, but sinners to repentance," and to know that "the Son of man came to seek and to save that which was lost; to save the chief of sinners; and to know that "as in Adam all die, even so in Christ shall all be made alive;" and that "as we have borne the image of the earthy, we shall also bear the image of the heavenly."

If this doctrine is wrong, because *pleasing*, then it is wrong for a sinner to see day-light, for "it is a *pleasant* thing for the eye to behold the sun." Upon this principle, we may object to a *pleasant* land, *pleasant* houses, *pleasant* fields, *pleasant* food raiment, and all kinds of *pleasant* music. Wisdom's ways are *pleasantness*; God has created all things for his *pleasure*, shewn us how good and *pleasant* it is for brethren to dwell together in unity, and given us the *pleasure* of knowing that he will bring all men into a state of *pleasing* reconciliation to himself and each other, and gather all in one, that at his right hand they may enjoy *pleasures* that are forevermore.

Terror substituted for Government.

NOT long ago, in company with a religious woman, a zealous advocate for endless misery, I heard her argue strongly in favor of the doctrine. While she brought forward all the "strong reasons" she had, I endeavored to prove the doctrine false which she advocated. After some time she said, "Well, whether it is true or not, it is best to preach it, to make people behave well; for if that is given up, there will be no living with them" Then, (said I) according to your principle, a lie is sometimes better than the truth. "Oh! No!" said she, "that will never do." Yes, according to your argument it is; for you say, if it is not true, it is best to preach it. Now, said I, it can be proved that this is your *principle*, and that you practise the same. You have told *three lies* to your children, since I have been here; or three things that are false; for the purpose of keeping your children in order, is there is no living in peace with them in any other way. "What do you mean? (said she) I would not tell a lie for the world." I mean as I say. Do you keep a *negro* in your lower room? "No," said she. Not long ago, I heard you tell your little girl, if she did not keep still, you would call the black man out of the cellar, to take her away. This is one lie, which you preached to her. You told that *noisy boy*, if he did not be still, you would call the bear out of the chamber to catch him. Have you a bear in the chamber? She said, No. This then, makes two lies.

You told that same boy afterwards, that if you had occasion to speak to him again, you would sell him to the *rag-man*, who would be here in a few minutes. Do you expect the rag-man here to-day? She answered, No. This then, makes three lies, you have told two children in a few hours, and at that rate (three per day) you tell your children ten hundred and ninety-five falsehoods in one year. Here she was silent for a while. Now, said I, the amount of all is this; you have no government over your children; their love or fear of you is not sufficient to produce in them obedience to

your commands. You think their fear of a *negro*, *bear*, or *rag-man*, is great enough to keep them still; and with their terror, you endeavor to make them afraid. If you had that authority over them, which a mother ought to have, the truth in the love of it, would do much better in your family, than all these falsehoods. "Sir, (said she) I believe it would, though I never thought of the matter so before; and from this time I will endeavor to govern my children by telling them the truth."

By this time the good woman was prepared to hear more upon the subject, and I proceeded to observe; that for ages past, in this way, the fear of God had been taught "by the precepts of men," according to the declaration of the prophet, Isai. xxix. 13, 14. "Wherefore, the Lord said, forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore I will proceed to do a marvellous work amongst this people, even a marvellous work, and a wonder: for the wisdom of their wise men shall *perish*, and the understanding of their prudent men shall be *hid*. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning things upside down shall be esteemed as the potter's clay. And in that day shall the deaf hear the words of the book, and the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord; and the poor among men shall rejoice in the Holy One of Israel."

Now, said I, for more than two thousand years past, the nations of the earth, by the precepts of men, have been taught that all who do not obey their *God*, will be placed at last, in a state of "*endless misery*," as a punishment for their crimes. Moses never taught the Jews any such thing. For all their obedience he promised them a reward in this life, and for all their rebellion, punishment in this life, and in no other state. This Solomon knew and preached. Prov. xi. 31. "Be-

hold the righteous shall be recompensed in the earth; much more the wicked and the sinner." After that nation mingled with the idolatrous nations, they learnt their works; and as these nations taught "*endless misery*" as a punishment for not obeying their *gods*, the Jews taught that their God would punish in the same way, and that he would be forever wroth with his enemies; yet the prophet told them he would not, as that would put an end to their existence, which God never meant should be. Isai. lvii. 16. "For I will not contend forever, neither will I be always wroth, for the spirit should fail before me, and the souls which I have made."

This same kind of *fear* is taught down to the present time, and this doctrine of endless misery is not in the Bible, but is found in the heathen *mythology*, in the *Alcoran*, in the *Catholic creed*, in the *creeds* of all sectarians, excepting those who believe that God means to save as many as he has made. You say, "Wise and knowing men have taught the doctrine of "*endless misery*," and therefore it must be true." I know they have taught it, but the text says, "The wisdom of their wise men shall *perish*, and the understanding of their prudent men shall be *hid*." The meaning is, that the doctrines of men shall, according to Paul's words, perish in their using, and being done away, and left behind, shall be hid from the nations yet to be born, as the doctrine of a purgatory is now hid from us, who do not believe it true.

Isaiah tells us the time shall come when those who have been kept in darkness, by such as have their works in the dark; shall "hear the words of the book, (the scriptures) and that they shall be brought out of this darkness and obscurity, and be taught that God does not mean to keep them in endless wretchedness, but designs to give them everlasting salvation. He says, "And the poor among men shall rejoice in the Holy One of Israel." If the "poor sinners," (as the supposed elect consider those who do not fear God by their precepts) if these are to be eternally lost, they can-

not rejoice in God; but if they are to be saved, they have occasion to rejoice in the Lord, and in no other way can they with propriety rejoice. These things (said I) are true, and the time is near when the doctrine of *endless misery* will be considered as unscriptural, as the doctrine of *purgatory* and *indulgences*.

This doctrine of endless misery, or *damnation*, which you say ought to be preached, *true* or *false*, is now almost as low as it can be, unless it is wholly rejected. Not many years ago it was sounded from the pulpit, as a most solemn and sacred doctrine. All heretics, or all who did not believe in the sublime nonsense of the wise and prudent men, were by them sentenced to these *infernal regions*, as they expressed it. Now, it is used mostly amongst the lowest classes of people. Some damn their neighbors, their own souls, noses, eyes, and ears. Others damn their horses, carts, sleds, wheelbarrows, ploughs, rakes and hoes. Angry men, women, and children damn each other, and in doing it only do what their ministers, by example have taught them to do. No man, in a good spirit, ever wished a man damned, or endlessly miserable; and God, who is good, never designs to answer the prayers of these wicked, who pray that others may be damned. Such prayers of the wicked are an abomination in the sight of God, and he will not hear, nor answer them when they pray after this manner.

She observed, that these things were entirely new to her, that she would think of them, and search the Scriptures to find the truth of what was said; and thus we ended the conversation.

"*Is there not a Cause?*"

FROM early life, I have heard this complaint from the pulpit, and through ignorance uttered the same. "*Natural men hate the character of God*;" and "if there is not a cause," why do they hate him? There

surely is, or it would not be so. One of two things is the cause; either he is misrepresented, or they are wicked in their opposition to him. I believe that, generally speaking, the cause of this complaint, originates in those who complain of others. The description of our Creator, as generally given by the greater part of public speakers and writers, is such as no rational man can be pleased with, and love his neighbor as himself, and his enemy so as to pray for his peace and eternal felicity.

Let the President of the United States be represented, or described to the people generally, as God is commonly described to man, how many is there who would love, fear and honor him? Surely none but such as were certain to have him always in their favor.

Let a certain number of men set out from *Washington*, and proclaim, as his servants, that James Monroe has in his hands the power of life and death; that he has directed them to declare, that it is his purpose to make all the people in America comfortable for a while, without any partiality; and after that, to make a small part of them nobles, and bestow on them all he can to make them completely happy; that the greater part, he determines to deliver up to one of the most unmerciful tyrants that ever existed, and that he would support them as long as was in his power, that this tyrant might distress them; how long would he remain President of the United States? Not longer than till a majority believed the report, and could get to him, to remove such a wretch, and place a merciful ruler in his stead. Supposing these men should complain of this temper of mind, or hatred to such a wretch, and call it depravity, would this make their opposition wickedness? It surely would not.

There are now in our country many who declare they are commissioned from God, to tell men from the word of truth, that our Creator designs to treat us all well here; but in the world to come, he will make a

small part happy forever, and the greatest part he will deliver up to the devil, to be tormented as long as God lives; and that this state of torment shall never benefit them, nor honor him.

Salvation cheap for Cash.

MY readers will doubtless wonder why such an head should be made use of in this work; but when they read this piece, they will be convinced of its propriety.

Of all the wonders done by *money*, which Solomon said, "*answered all things*," the following outdoes the whole, allowing it to be true.

In the "BOSTON RECORDER," of May 22, mention was made of "JUVENILE BENEVOLENCE;" in which we are told of a Society of Young children in New-York, who have "formed themselves into a society to support *heathen children*, in Ceylon." It is said, twenty-one dollars were collected, and the writer of this affair says, "We hope the children of other churches will follow their good example." After making the above statement, the writer adds, "It is of the utmost importance to the success of *Mission*, that children be taken from their heathen parents, and educated immediately under the direction of the *Missionaries*. The small sum of *twelve dollars* will annually feed and clothe a child; and this small sum may be the means of rescuing him from everlasting misery, and raising him to the joys of heaven."

A *few* remarks on a *few* particulars.

1. "*Heathen children*." Who are these? The writer thinks they live in Asia. American children, are as much "*Heathen children*," as those in Ceylon. All nations, excepting the Jews, are heathens or Gentiles.

2. The writer thinks, that for "*the success of mission*," the "*heathen children*" ought to be taken from their *parents*, "and educated immediately under the direction of the *missionaries*." What a distressing piece of work

his would be, to kidknap the heathen children, bereave the parents of their heart's delight, and place their tender offspring in the hands of a stranger! In one large country where there are thousands or millions of people, there is one solitary Baptist missionary (Mr. Judson) and his wife. What can they do with all the children? So the catholic clergy once did in Germany. Before that, they were a free people: since that they have been slaves to *superstition* and the idle monks.

3. The crowning piece of the whole is, the plan proposed, to "rescue these children from everlasting misery, and raise them to the *joys of heaven*," for twelve dollars each. The writer does not tell us how many years this sum must be paid, to raise the heathen children to the joys of heaven; but we will suppose twelve years; or from nine years old to twenty one. At this rate, the salvation of one heathen child would cost one hundred and forty-four dollars. The salvation of one thousand children, would cost one hundred and forty-four thousand dollars. Just as many dollars as John saw on mount Zion, of the first fruits unto God and the Lamb, saved by grace, redeemed from among men; not by corruptible things, such as silver and gold; but by the precious blood of Christ. Should these children by one hundred and forty-four thousand dollars be raised to the joys of heaven, how would their money salvation sound with salvation through the blood of the Lamb!

Allowing that this new mode of salvation could take place, if the money could be raised; it cannot be done by the Americans; for nothing but gold or silver will pass in the East Indies, and we have but little of that here; and that, people cannot spare at present. How ignorant of salvation by grace, must this writer be! "Thou thoughtest the gift of God could be purchased with money." How different from the language of Isaiah! "Ho! every one that thirsteth, come ye to the waters, and he that hath no money." "By grace are ye saved."

Jesus owns the heathen, and will do much better for them and their children, than this writer can do, al-

lowing he could furnish them with twelve dollars per year to raise them to the joys of heaven.

A long string——of honors.

The Apostle John says he saw the glory of the Saviour, and among other things pertaining to his glory, it is said,—"And on his head were many crowns." If in all the different ways by which men talk of honoring Christ, he is thereby honored, there must by this time, be on his head, "many crowns." For fifteen hundred years, about every thing has been said of him, even the truth itself, besides many things not true.

The *Trinitarians* have put a crown on him by considering him one *third* of the Creator: or the second person in their *Trinity*. The *Socinians*, by considering him only as a good man and great prophet, suppose they have put a crown on his head. Unitarians think they have put on another crown, and so of many others. The different orders of men, or professed Christians, all talk of honoring or crowning Christ, in their way; though they are at variance with each other. This variance does not extend much farther than the towns in which they live, or at least, it appears to be confined to their own country. They generally agree as it respects remote nations, whom, in their way, they mean to bring to Christ, and thus place another crown on his head.

It is a modern curiosity to see the people who are at war with each other at home, engaged in sending what they call the gospel to the heathen in Asia. Catholic missionaries are sent; Episcopalian, Congregationalist, Baptist, Methodist, Moravian Missionaries are now sent to convert the heathen to Christ. They surely compass sea and land to make proselytes, and when they have made them, how they will fight each other, according to the Scriptures!

How remarkably engaged our American ministers are in crowning Christ in this way! If they were as much

engaged for the poor wretches who pass their doors, how much good might be done!

The advertisement in the "*Boston Recorder*," of Saturday, May 22, is a curiosity, as it respects the "*Religious Exercises in Election week;*" which are the following. "On Tuesday afternoon, in Chauncy Place, a discourse is expected from Rev. Mr. Channing, for promoting Christian knowledge, piety, and charity."

"Tuesday evening, in the Old South Church, a sermon, by Rev. Reuben Emerson, before the *Massachusetts Missionary Society.*"

"Wednesday morning, in Park street Church, a sermon, by Rev. Jesse Appleton, D. D before the *Society for promoting Christian knowledge.*"

"Wednesday morning, in the First Baptist Church, a sermon will be delivered before the *Baptist Missionary Society;* and in the evening, a sermon, by Rev. Mr. Phippin."

"Thursday noon, in Brattle street Church, a sermon before the *Convention of Congregational Ministers.*"

"Friday afternoon, at 3 o'clock, the *Massachusetts Society for Suppressing Intemperance*, hold a meeting at the Vestry in Chauncy Place."

Allowing all these missionary societies mean well, what prospect is there of much good being done, while they are so opposite to each other? In this country the missionaries have for many years past done but little. The missionaries to foreign parts, have toiled all night and caught but little, nor is there a prospect of converting many of the heathen to their various systems of doctrine.

It is pretty certain that the foreign missions will come out like the *crusades* to the holy land. "A great cry, and but little wool," and that very coarse.

We are told of one Society to meet, who are formed for "suppressing intemperance." The conduct of these Societies, appear to me like the woman, who set her child to crying by whipping him; and then whipped him again for crying. They first hire the sailors to risk their lives to bring the rum, brandy, and wine,

and then blame them for taking a drink with the owners, after they get it here.

The members of these Societies are generally ready to treat their friends with these articles, and doubtless use at least a little themselves. If they wish to suppress intemperance, let them petition Congress to make a law against importing these things; and then request the States to make a law, forbidding all distillers turning molasses into rum, or distilling wheat, rye, oats or potatoes; and order all farmers to dry their apples, eat them raw, or make them up into apple-sauce. Rid the country of all these things, and these Societies will be as useless as they now are, and all men will become *temperate*.

Instead of crowning Christ by all these things, it comes out generally, that they sacrifice to their own net, and burn incense to their own drag, because by them their portion is fat, and their meat plenty. Though they may dance, yet others pay the fidler. Every plan to get money from the people is set in motion. "*Mite Societies*," "*Cent Societies*," "*Missionary boxes*," "*Tract Society*," (whether wolf or sheep tracts, we are not told) little children societies, to get every cent given them to buy gingerbread horses, sugar cakes, apples and cherries. All this must go to the missionaries; that is, to support men abroad, which they are not willing to support at home. How much of such trash is pressed out from *Andover*, and circulated through the country!

Bigotry and Ostentatious Charity.

Sectarians swell the jarring strife,
And draw the line of death or life,
O'er which no one can go;
And all dissenters from their creed,
Unorthodox, in word or deed,
Are tumbled *down below*.

Like Mussulmen, these modern times,
We often wink at glaring crimes,
And much escapes the eye;
When pilgrims loaded with large packs,
Come well prepared to pay their tax,
And absolution buy.

The "giving gifts," now seems the text,
To prove who serves his God the best,
Or whose the purest zeal;
And contributions swarm so thick,
That hearts of iron, stone, or brick,
Will soon be taught to feel.

—Potosi's mines, or India's stores,
Might pour their treasures on our shores,
And still we might be poor;
Societies would soon spring up,
To swallow all these treasures up,
And loudly beg for more.

I love the man whose generous soul,
Embraces climes from pole to pole,
And feels a brother's pain;
Who melts with soft Compassion's glow,
Whose sympathy can freely flow,
For those beyond the main.

Yet I detest the proud display,
When Ostentation gives away,
And courts the public praise;
Or those who urge a pious need,
To cherish some sectarian breed,
Or feed Contention's blaze.

But 'tis the *sound*, that many prize,
False glitter still attracts their eyes
At Charity's appeal;
And pompous lists of donors names,
Before the public spread their claims,
To prove how much they feel.

Three General Things.

THERE are three things of the greatest importance to ALL men. 1st. *Government.* 2d. *Medicine.* 3d. *Religion.* *Government*, for good order and peace among ALL men on earth. *Medicine*, for good health, in ALL men in this life. *Religion*, for good hope in ALL men, as it respects the life which is yet to come.

A *Government*, good for ALL men, must include the whole; and be administered for the good of the whole, without partiality. *Medicine*, to be good, must be such as is suited to the state of ALL. *Religion*, that is pure, must be such as will encourage ALL to deny ungodliness and worldly lusts, while ALL are looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for ALL, that he might redeem ALL, from ALL iniquity, and purify to himself a peculiar people zealous of good works.

Let ALL these things come alike to ALL, and ALL will be contented, peaceable and happy, in proportion as they believe and are reconciled to those things designed for ALL, to bring ALL together in one, "in the dispensation of the fullness of times;" that God may be ALL in ALL.

Christian Brethren.

THIS order of people were first known in the year 1803, in Portsmouth, N. H. They discarded all names but that of *Christians*, and all creeds, rules, or orders, considering the Scriptures sufficient. This answered for a while; but now it is considered rather deficient. Last year, in the State of New York, they formed themselves into a Conference, partaking of the nature of three—the *Baptist Association*, the *Free-will Yearly Meeting*, and the *Methodist Conference*. They state who *shall* and who *shall* not belong to the Conference.

Some of the preachers have publicly withdrawn from

the connexion; some only *act* separately; these are received to preach as before. Some have not withdrawn, but are forbid to preach among them.

A General Conference is appointed in Portsmouth, N. H. next October, by direction of *Elder Plummer*, (a man of much importance, among them.) This calls the preachers from all parts of the country to attend. It requires the churches to bear the expences of the ministers, to pay for the keeping of their horses at Portsmouth for several weeks; where they are to debate; and it informs the brethren there, that this proposed *host* of preachers are to be so employed, that no preaching is to be expected, excepting on Sundays. All such Conferences have hitherto failed in what was intended; and it is about certain, the same will be said of the one now proposed.

Long Texts, and Short Sermons. No 1.

1 Cor. xv. 20—28. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power.

For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be ALL in ALL."

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The subject in this text, admits of the following inquiries.

1. Who are meant by "*them that slept?*" These certainly mean all men without exception. This no man can rationally deny; unless it can be proved that all men do not sleep or die. That this is Paul's meaning, is plain from the following proofs:—

1. Paul says, ver. 21, "For since by man came death," &c. Here he means ALL.

2. He further illustrates the statement, in ver. 22. "*For as in Adam* ALL *die*," &c. This certainly includes all Adam's race; as they ALL die.

3. Those he describes by "them that slept"—"by man came death," &c—"as in Adam ALL die," &c. in ver. 23, he calls "*every man.*" "But *every man* in his own order; Christ the *first fruits*, afterward they that are Christ's at his coming. All are his; "for this end Christ died, rose and revived, that he might be Lord, both of the dead and living." "He is *Lord of* ALL."

II. We inquire what is meant by Christ's becoming "the *first-fruits* of them that slept." The law of Moses will teach us what is meant by *first-fruits*. Leviticus xxiii. 10, 11. "When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the *first-fruits* of your harvest unto the priest; and he shall wave the sheaf before the Lord, to be accepted for you." Chap. ii. 14. "For the meat offering of thy *first-fruits*, green ears of corn, dried by the fire, even corn beaten out of full ears." From these two quotations, we are certain what is meant by "*first fruits.*" The *first fruits*, mean the first that was suitable to eat, whether wheat, barley, corn, wine or oil. This was accepted for the people, and shewed that God had blessed all that grew in the field, where the first sheaf grew. The *first fruits* were gathered or reaped when green, and dried fit for use.

Christ is the "*first fruits*" of them that slept; a sample of all men at the resurrection, as Adam is of all men in this life. "As in Adam all die, even so in Christ shall ALL be made alive." "And as we have

borne the image of the earthy, we shall also bear the image of the heavenly." All men certainly bear the image of Adam, and this same ALL, at the resurrection will as certainly bear the image of the heavenly.

The apostles, and hundred and forty-four thousand, are called the "*first fruits* of his creatures, and the *first fruits* unto God, and the Lamb." James i. 18. "Of his own will begat he us with the word of truth, that we should be a kind of *first fruits* of his creatures." Rev. xiv. 4. "These were redeemed from among men, being the *first fruits* unto God and the Lamb." It is remarkable, that Christ, the Apostles, and hundred and forty-four thousand are all in the plural, *first fruits*. The reason is plain, all are represented or included in Christ, and the others. The Jews knew by the *first fruits* being accepted, that all their fields of grain were secure from fire and enemies, and that no storms should spoil the wheat in the field, or prevent its being gathered into barns. Christ being the *first fruits* of them that slept, we are sure that eternal fire shall not strike our brethren out of existence, nor shall an eternal storm beat upon their naked souls; nor they 'linger in eternal pain, yet death forever fly;' as Watts said; but Christ will bring them all to his garner, that they with angels may rejoice with the joy of harvest, the fruit being gathered unto eternal life, that he which soweth, and they that reap may rejoice together.

III. We inquire what is meant by the *end* that cometh.

Paul describes the resurrection of ALL without distinction, having mentioned Christ, as the *first fruits* of ALL. The order God has given, is, Christ to rise first, and ALL men after him, because all are his. The heathen are given for his inheritance, and the uttermost parts of the earth for his possession. When ALL men are raised immortal, the last of Christ's enemies will be destroyed, which is death. Every other enemy, whether false governments or doctrines, will be at an end before the resurrection of all to immortality. This will end the whole of all Christ undertook, or was appointed to do, as ALL who die in Adam, will in Christ be

ALL made alive, and to close the whole, God will be ALL in ALL, who shall be made alive in Christ. Through this whole chapter, I find no mention made of the righteous and wicked at the resurrection. That distinction is justly made in this life. All this ends at death, and at the resurrection, all will be equal to angels, being the children of God, and the children of the resurrection.

How glorious is the end yet to come! When all the ruined of Adam's line, shall be restored in Christ; sin, and death, and Satan destroyed, and every captive set free! This God has *purposed*; this he has *promised*, this Christ will *perform*, and this all men shall enjoy, forevermore. Amen.

Sermon. No. 2.

Isaiah xxi. 6, 7, 8, 9. "And in this mountain shall the Lord of hosts make unto ALL people a feast of fat things, a feast of wines on the lees, of fat things full of marrow; of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over ALL people, and the veil that is spread over ALL nations. He will swallow up death in victory; and the Lord God will wipe away tears from off ALL faces; and the rebuke of his people shall he take away from off ALL the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

The following particulars are contained in this text.

1. The Lord of hosts has promised to make in mount Zion a rich feast unto all people. By this mountain, is meant the gospel dispensation. Heb. xii. 22. "But ye are come to mount Zion," &c. The feast means the riches of the gospel, or Christ the bread of God, which giveth life to the world. John vi. 33. "For the bread of God is he which cometh

down from heaven, and giveth life unto the WORLD." Can any rational man suppose that the Lord of hosts would make a feast unto all people, when he knew the greatest part of them would die for want of it; or live upon it forever in a state of misery?

2. God has here promised to instruct, by the gospel, all the ignorant, and remove all superstition, caused by false doctrines, so that all nations shall know God and Christ, which knowledge is life eternal. This is destroying the face of covering and veil.

3. He has promised to make an end of death, and sorrow throughout all the world. Paul says this shall take place, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." He says, "Then shall be brought to pass the saying which is written, Death is swallowed up in victory. O death, where is thy sting? O grave! where is thy victory?"

4. In consequence of all this coming on ALL people, it is said that all people shall acknowledge themselves saved, and that their salvation is from God, in whom they all rejoice, as the God who has feasted them, taught them, saved them from death and tears, and from all the earth taken away their rebuke; and made them all immortal, to enjoy him forever.

Sermon. No. 3.

Heb. ii. 14, 15. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death, were all their lifetime subject to bondage."

Notice in this text two things:

1. "*The children partakers of flesh and blood.*" This certainly means all men; who are called "*all flesh.*" "All flesh is grass." God has made of one BLOOD all

nations of men to dwell on the face of the whole earth." These two things, "*flesh and blood*," constitute the whole. These are God's children, or offspring. He is "the former of our bodies and Father of our spirits."

II. Christ, for an important and glorious purpose, took part of the same. "Wherefore in all things it behoved him to be made like unto his brethren." Why was he thus made?

1. That through death, he might destroy him that had the power of death, that is, the devil." The common belief among men is, that the devil is to live and reign forever, and the greatest part of men live forever under his controul. Christ is to destroy the devil and his works. "1 John iii. 8. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The works of the devil are found in three things. 1. *Deception.* "He is a liar." 2. *Rebellion.* "The devil sinneth from the beginning." 3. *Destruction.* "He is a murderer." When all men know the truth, when all men are reconciled to God, and made immortal; then these things will be eternally destroyed. When this is done, and he that did these things is *destroyed*, there shall be no more death nor crying, "for the former things shall not be remembered, nor come into mind." Christ took part of flesh and blood, that through death he might destroy the devil, and he will certainly do it. This proves that there is no eternal devil, which so many have long feared.

2. Christ took part of *flesh* and *blood*, that in addition to destroying the devil, he might deliver all men from Satan and death. All men are certainly all their lifetime subject to bondage, even the bondage of corruption or death. Christ is appointed to deliver all from death. Rom. viii. 21. "Because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." How different is all this from the common doctrines of the day! People are taught that the devil is to live eternally, and the greater part of all men to live under his dominion, and that forever. Here we are told that

Christ will *destroy* the *devil* and deliver all men "from the bondage of corruption into the glorious liberty of the children of God." Read the text, believe the testimony of Paul, obey the "Commander of the people," enjoy the good revealed, and hope for the glory yet to be given to Christ by every creature throughout all ages, "world without end." Amen.

Minutes of the Northern Association of Universalists, in Vt.

BARNARD, January 26, 1819.

Dear Brother,

I GIVE you the following information of the Northern Association of Universalists. This body, which holds its annual meeting the first Wednesday and Thursday in October, is small, but considerably increasing. The last meeting of the Association was holden at *Sudbury*, Vt. The Ministers present, were Brothers, *Caleb Rich*, New Haven, Vt *Samuel Hilliard*, Shrewsbury, Vt. *Samuel C. Loveland*, *Russell Streeter*, *Robert Bartlett*, and *Levi Briggs*. Br. Rich presided as moderator.

There were five discourses delivered; 1st. by Br. Rich, from 2 Cor. xi. 2, 3. 2d. by Br. Bartlett, from Heb. i. 1, 2. 3d. by Br. Hilliard, from 2 Tim. iv. 6, 7. 4th. by Br. Streeter, from Luke ii. 10, 11, 12, 13, 14. 5th. by Br. Loveland, from Rom. i. 20. The Societies represented by Letters and Delegates, were Hancock and Rochester, Br. *Jeremiah Ingalls*; Reading and Bethel, *J. C. Loveland*; Queensbury, Co. of Warren, N. Y. Br. *Levi H. Sweet*. The two last of these Societies, were at this session received into fellowship. This truly was a little flock; but much courage and strength is received, by remembering the words of Him who never spake in vain; "*Fear not little flock, for it is your Father's good pleasure to give you the kingdom.*"

The brethren in Montpelier seem much engaged in the love and labor of the Lord, and chose Br. *Arthur Daggett* to represent their Society in the Association, who failed of attending, through unavoidable avocations. Besides the above mentioned there are a few Societies not represented, and a greater or less number of believers in universal grace and salvation, in most of the towns in the State of Vermont. Many of these from considerable distance attended our Association. The weather was fine, the audience large, prayerful and attentive; and our fellowship sweet in the unity of the spirit, and bond of peace. To use the language of a brother in his epistolary address;—"No degenerate plant of emulation, disfellowship or animosity sprung up among us, all was love, harmony, peace, and praise."

SAMUEL C. LOVELAND, *Standing Clerk of the Northern Association.*

The days of the years of my Pilgrimage.

THIS day I am fifty years old (June 17, 1819).—For several years past, I have been calculating if my life was spared fifty years, to write or preach upon the following words, Psl. lxxi. 17, 18, 19, "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also, when I am old and gray-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things; O God, who is like unto thee?"

It is somewhat singular, that the figures of the first of these verses are the same as give the days of the month I was born, June 17. The figures of the two following verses, put together, give the date of this present year, which compleats my 50th year, 1819.

From my youth till now, God has taught me. All was not taught me in my youth: My first lesson was this, "*God is love*," and this I enjoyed. The second lesson was "*obedience*" to him, who from love to his

creatures, commands only what is for their happiness. The third lesson taught me was, that God loves all his offspring; and designs to bring them ALL to a state of reconciliation, holiness, immortality and happiness, that he may be ALL in ALL."

From the days of my youth, as far as taught, I have endeavoured to declare God's wondrous works to the children of men. In this good work I have been employed twenty-nine years, and am yet pleased with the same.

At this time, I enjoy good health, though some grey-headed. With me it is literally true, what Isaiah said, "The eyes of them that see, shall not be dim; and the ears of them that hear, shall hearken." My sight and hearing has not failed in the least to this day. A bone of me has not been broken; nor a joint ever moved out of its place; and my health is better than at twenty years of age.

I have endeavoured to declare God's strength to three generations. Since my first appearing in public, a new generation has risen up, which then were not born. Those who were then young people are now middle aged; the middle aged then, are now the old people; and the old people twenty-nine years ago, are now gone the way of all the earth.

My desire now is to declare to this new generation the strength of God's love to ALL MEN, which is strong as death, which waters cannot quench, nor floods drown it. This I calculate for the last of my course, which I hope will be finished with joy; as in my mind, from the testimony of Scriptures, the extent of God's strong love is to every creature, whom he will without doubt bring to glory, honor, immortality and eternal life.—Amen.

Miscellaneous.

1. ALL kinds of publications are now making their appearance in our Country, even to *good, bad*, and indifferent. Old books are re-printed,

abridged, enlarged, explained, respected and despised.

2. Principles in great variety are encouraged, despised, defended, or rejected; according as they are popular or unpopular.

3. The missionary business appears to be in a way to become, before long, as the Crusades to the Holy Land once were; and it is possible may end in the same manner.

4. Bible Societies are fast increasing in almost all parts of the world, and the Scriptures are now translated into many languages, and the way is doubtless preparing, for knowledge to be greatly increased.

5. Religious Newspapers, are becoming common among us. Two are now printed weekly in Boston; the "*Recorder*," and "*Christian Watchman.*' Elder Ebenezer Chase, of Andover, N. H. is about publishing one there, of a demi size, every other week, called the "*Religious Informer.*"

6. Mr. *Kneeland* of Philadelphia, is publishing, or has published, a course of sermons, upon the salvation of all men, &c. Mr. *Hosea Ballou*, of Boston, is publishing a course of lectures on important subjects, relating to the eternal salvation of all men. These discourses are calculated to diffuse much information, on many parts of Scripture, generally thought hard to be understood.

7. The spirit of enthusiasm has in a great measure exhausted itself: men are coming to their senses again, and asking for the good old path to walk in, that they may find rest to their souls. Extremes are becoming unpopular, and men are inquiring for rational principles.